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THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

SEPTEMBER, 1819.

A STAR IN THE WEST.

[Continued from p. 296.]

CHAPTER IV.

*The Indian Traditions as received
by their Nations.*

As the Indian nations have not the assistance afforded by the means of writing and reading, they are obliged to have recourse to tradition, as Du Pratz, 2 vol. 169, has justly observed, to preserve the remembrance of remarkable transactions or historical facts; and this tradition cannot be preserved, but by frequent repetitions; consequently many of their young men are often employed in hearkening to the old beloved men, narrating the history of their ancestors, which is thus transmitted from generation to generation. In order to preserve them pure and incorrupt, they are careful not to deliver them indifferently to all their young people, but only

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to those young men of whom they have the best opinion. They hold it as a certain fact, as delivered down from their ancestors, that their forefathers, in very remote ages, came from a far distant country, by the way of the west, where all the people were of one colour, and that in process of time they moved eastward to their present settlements.

This tradition is corroborated by a current report among them, related by the old *Chickkasah* Indians to our traders, that now about one hundred years ago, there came from Mexico, some of the old *Chickkasah* nation, or as the Spaniards call them *Chichemicas*, in quest of their brethren, as far north as the *Aquahpah* nation, above one hundred and thirty miles above the Natchez, on the south-east side of the Mississippi river; but through French policy they were either killed or

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sent back, so as to prevent their opening a brotherly intercourse with them, as they had proposed. It is also said, that the *Nauatalcas* believe that they dwelt in another region before they settled in Mexico.—That their forefathers wandered eighty years in search of it, through a strict obedience to the commands of the great spirit; who ordered them to go in quest of new lands, that had such particular marks as were made known to them, and they punctually obeyed the divine mandate, and by that means found out and settled that fertile country of *Mexico*.

Our southern Indians have also a tradition among them which they firmly believe, that of old time, their ancestors lived beyond a great river. That nine parts of their nation, out of ten, passed over the river, but the remainder refused, and staid behind. That they had a king when they lived far to the west, who left two sons. That one of them, with a number of his people, travelled a great way for many years, till they came to Delaware river, and settled there. That some years ago, the king of the country from which they had emigrated, sent a party in search of them. This was at the time the French were in possession of the country on the river Alleghany. That, after seeking six years, they found an Indian who led them to the Delaware towns, where they staid one year. That the French sent a white

man with them on their return, to bring back an account of their country, but they have never been heard of since.

It is said among their principal, or beloved men, that they have it handed down from their ancestors, that the book which the white people have was once theirs. That while they had it they prospered exceedingly; but that the white people bought it of them, and learnt many things from it; while the Indians lost their credit, offended the great spirit, and suffered exceedingly from the neighbouring nations. That the great spirit took pity on them and directed them to this country. That on their way they came to a great river, which they could not pass, when God dried up the waters, and they passed over dry shod. They also say that their forefathers were possessed of an extraordinary divine spirit, by which they foretold future events, and controlled the common course of nature, and this they transmitted to their offspring, on condition of their obeying the sacred laws. That they did by these means, bring down showers of plenty on the beloved people. But that this power, for a long time past, had entirely ceased.

The reverend gentleman mentioned in the introduction, who had taken so much pains in the year 1764 or 5, to travel far westward, to find Indians who had never seen a white man, informed the writer of these memoirs, that far to the

northwest of the Ohio, he attended a party of Indians to a treaty, with Indians from the west of the Mississippi. Here he found the people he was in search of—he conversed with their beloved man who had never seen a white man before, by the assistance of three grades of interpreters. The Indian informed him, that one of their most ancient traditions was, that a great while ago, they had a common father, who lived towards the rising of the sun, and governed the whole world. That all the white people's heads were under his feet. That he had twelve sons, by whom he administered his government. That his authority was derived from the great spirit, by virtue of some special gift from him. That the twelve sons behaved very bad and tyrannized over the people, abusing their power to a great degree, so as to offend the great spirit exceedingly. That he being thus angry with them, suffered the white people to introduce spirituous liquors among them, made them drunk, stole the special gift of the great spirit from them, and by this means usurped the power over them, and ever since, the Indians' heads were under the white people's feet. But that they also had a tradition, that the time would come, when the Indians would regain the gift of the great spirit from the white people, and with it their ancient power, when the white people's heads would be again under the Indians' feet.

Mr. M'Kenzie in his History

of the Fur Trade, and his journey through North-America, by the lakes, to the South Sea, in the year —, says, "that the Indians informed him, that they had a tradition among them, that they originally came from another country inhabited by wicked people, and had traversed a great lake, which was narrow, shallow, and full of islands, where they had suffered great hardships and much misery, it being always winter, with ice and deep snows—at a place they called the Coppermine River, where they made the first land, the ground was covered with copper, over which a body of earth had since been collected to the depth of a man's height. They believe also, that in ancient times their ancestors had lived till their feet were worn out with walking, and their throats with eating. They described a deluge, when the waters spread over the whole earth, except the highest mountain, on the top of which they were preserved. They also believe in a future judgment." M'Kenzie's history, page 113.

The Indians to the eastward say, that previous to the white people coming into the country, their ancestors were in the habit of using circumcision, but latterly, not being able to assign any reason for so strange a practice, their young people insisted on its being abolished.

M'Kenzie says the same of the Indians he saw on his route, even at this day. History, page 34. Speaking of the na-

tions of the Slave and Dog-rib Indians, very far to the north-west, he says, "Whether circumcision be practised among them, I cannot pretend to say, but the appearance of it was general among those I saw."

The Dog-rib Indians live about two or three hundred miles from the straits of Kamschatka.

Dr. Beatty says, in his journal of a visit paid to the Indians on the Ohio, about fifty years ago, that an old Christian Indian informed him, that an old uncle of his, who died about the year 1728, related to him several customs and traditions of former times; and among others, that circumcision was practised among the Indians long ago, but their young men making a mock at it, brought it into disrepute, and so it came to be disused. Journal, page 89. The same Indian said, that one tradition they had was, that once the waters had overflowed all the land, and drowned all the people then living, except a few, who made a great canoe and were saved in it. Page 90. And that a long time ago, the people went to build a high place. That while they were building of it, they lost their language, and could not understand one another. That while one, perhaps, called for a stick, another brought him a stone, &c. &c. and from that time the Indians began to speak different languages.

Father Charlevoix, the French historian, informs us, that the

Hurons and Iroquois, in that early day, had a tradition among them that the first woman came from heaven and had twins, and that the elder killed the younger.

In an account published in the year 1644, by a Dutch minister of the Gospel, in New-York, giving an account of the Mohawks, he says, "an old woman came to my house and told the family, that her forefathers had told her that the great spirit once went out walking with his brother, and that a dispute arose between them, and the great spirit killed his brother." This is plainly a confusion of the story of Cain and Abel. It is most likely from the ignorance of the minister in the idiom of the Indian language, misconstruing Cain, being represented as a great man, for the great spirit. Many mistakes of this kind are frequently made.

Mr. Adair, who has written the History of the Indians, and who deserves great credit for his industry and improving the very great and uncommon opportunities he enjoyed, tells us, that the southern Indians have a tradition, that when they left their own native land, they brought with them a sanctified rod, by order of an oracle, which they fixed every night in the ground; and were to remove from place to place on this continent, towards the rising sun, till it budded in one night's time. That they obeyed the sacred oracle, and the miracle at last took place, after

they arrived on this side of the Mississippi, on the present land they possess. This was the sole cause of their settling there—of fighting so firmly for their reputed holy land and holy things—that they may be buried with their beloved forefathers.

This seems to be taken from Aaron's rod.

Col. James Smith, in his *Journal of Events*, that happened while he was prisoner with the Caughnewaga Indians, from 1755 to 1759, says, "they have a tradition, that in the beginning of this continent, the angels or heavenly inhabitants, as they call them, frequently visited the people, and talked with their forefathers, and gave directions how to pray, and how to appease the great being, when he was offended. They told them they were to offer sacrifice, burn tobacco, buffalo and deer's bones, &c." P. 79.

The Ottawas say, "that there are two great beings that rule and govern the universe, who are at war with each other; the one they call *Maneto*, and the other *Matchemaneto*. They say that *Maneto* is all kindness and love, and the other is an evil spirit that delights in doing mischief. Some say that they are equal in power; others say that *Maneto* is the first great cause, and therefore must be all powerful and supreme, and ought to be adored and worshipped; whereas *Matchemaneto* ought to be rejected and despised." "Some of the Wyandots and Caughnewagas

profess to be Roman Catholics; but even these retain many of the notions of their ancestors. Those who reject the Roman Catholic religion, hold that there is one great first cause, whom they call *Owaheeyo*, that rules and governs the universe, and takes care of all his creatures rational and irrational, and gives them their food in due season, and hears the prayers of all those who call upon him; therefore it is but just and reasonable to pray and offer sacrifice to this great being, and to do those things that are pleasing in his sight. But they widely differ in what is pleasing or displeasing to this great being. Some hold that following nature or their own propensities is the way to happiness. Others reject this opinion altogether, and say, that following their own propensities in this manner is neither the means of happiness, or the way to please the deity. My friend, Tecaughretanego, said, our happiness depends on our using our reason, in order to suppress these evil dispositions; but when our propensities neither lead us to injure ourselves nor others, we may with safety indulge them, or even pursue them as the means of happiness." Page 80.

Can any man read this short account of Indian traditions, drawn from tribes of various nations, from the west to the east, and from the south to the north, wholly separated from each other, written by different authors of the best cha-

racters, both for knowledge and integrity, possessing the best means of information, at various and distant times, without any possible communication with each other, and in one instance from ocular and sensible demonstration; written on the spot in several instances, with the relators before them; and yet suppose that all this is either the effect of chance, accident, or design, from a love of the marvellous or a premeditated intention of deceiving, and thereby ruining their own well established reputations?

Charlevoix was a clergyman of character, who was with the Indians some years, and travelled from Canada to the Mississippi, in that early day.

Adair lived forty years entirely domesticated with the southern Indians, and was a man of learning and great observation. Just before the revolutionary war he brought his manuscript to Elizabeth-Town, in New-Jersey, to William Livingston, Esq. (a neighbour of the writer) to have it examined and corrected, which was prevented by the troubles of a political nature, just breaking out. The Rev. Mr. Brainerd was a man of remarkable piety, and a missionary with the Crosweek Indians to his death. Dr. Edwards was eminent for his piety and learning, and was intimately acquainted with the Indians from his youth. Dr. Beatty was a clergyman of note and established character. Bartram was a man well known to the writer, and travelled

the country of the southern Indians as a botanist, and was a man of considerable discernment, and had great means of knowledge; and M'Kenzie, in the employment of the north west company, and an old trader, and the first adventurous explorer of the country, from the lake of the woods to the southern ocean.

It is now asked, Can any one carefully and with deep reflection, consider and compare these traditions with the history of the ten tribes of Israel, and the late discoveries of the Russians, Captain Cook, and others, in and about the peninsula of Kamshatka and the northeast coast of Asia and the opposite shore of America, of which little was before known by any civilized nation, without at least drawing strong presumptive inferences, in favour of these wandering nations being descended from some oriental nation of the old world, and most probably, all things considered, being the lost tribes of Israel.

Let us look into the late discoveries, and compare them with the Indian traditions.

Kamshatka is a large peninsula on the north eastern part of Asia.—It is a mountainous country, lying between fifty-one and sixty-two degrees of north latitude, and of course a very cold and frozen climate. No grain can be raised there, though some vegetables are. Skins and furs are their chief exports. The natives are wild as the country itself, and live

on fish and sea animals, with their rein deer. The islands in this sea, which separate it from the northwest coast of America, are so numerous, that the existence of an almost continued chain of them between the two continents is now rendered extremely probable. The principal of them are the Kurile Islands, those called Bherings and Copper Islands, the Aleutian Islands and Fox Islands. Copper Island, which lies in fifty-four degrees north, and in full sight of Bhering's Island, has its name from the great quantities of copper with which the northeast coast of it abounds. Mr. Grieve's History. It is washed up by the sea, and covers the shores in such abundance, that many ships might be loaded with it very easily. These islands are subject to continual earthquakes, and abound in sulphur. Alaska, is one of the most eastwardly islands, and probably is not far from the American coast. The snow lies on these islands till March, and the sea is filled with ice in winter. There is little or no wood growing in any part of the country, and the inhabitants live in holes dug in the earth. Their greatest delicacies are wild lily and other roots and berries, with fish and other sea animals. The distance between the most northeastwardly part of Asia and the northwest coast of America, is determined by the famous navigator Capt. Cook, not to exceed thirty-nine miles. These straits are often filled with ice, even in summer,

and frozen in winter, and by that means might become a safe passage for the most numerous host to pass over in safety, though these continents had never been once joined, or at a much less distance than at present. The sea from the south of Bhering's straits to the islands, between the two continents, is very shallow. From the frequent volcanoes that are continually happening, it is probable not only that there has been a separation of the continent at Bhering's Straits, but that the whole space from the island to that small opening was once filled up by land; but that it had by the force and fury of the waters, perhaps actuated by fire, been totally sunk and destroyed, and the islands left in its room. Neither is it improbable that the first passage of the sea was much smaller than at present, and that it is widening yearly, and perhaps many small islands that existed at the first separation of the continents, have sunk or otherwise have been destroyed. These changes are manifest in almost every country.

Monsieur Le Page du Pratz, in his 2d vol. of his History of Louisiana, page 120, informs us, that being exceedingly desirous to be informed of the origin of the Indian natives, he made every enquiry in his power, especially of the nation of the Natchez, one of the most intelligent among them. All he could learn from them was, that they came from between

the north and the sun setting—being no way satisfied with this, he sought for one who bore the character of one of their wisest men. He was happy enough to discover one named *Moneachtape*, among the Yazous, a nation about forty leagues from the Natchez. This man was remarkable for his solid understanding and elevation of sentiments, and his name was given to him by his nation as expressive of the man—meaning, “*the killer of pain and fatigue*.” His eager desire was to see the country from whence his forefathers came; he obtained directions and set off. He went up the Missouri, where he staid a long time to learn the different languages of the nations he was to pass through. After long travelling he came to the nation of the Otters, and by them was directed on his way, till he reached the southern ocean. After being some time with the nations on the shores of the great sea, he proposed to proceed on his journey, and joined himself to some people who inhabited more westwardly on the coast. They travelled a great way between the north and the sun setting, when they arrived at the village of his fellow travellers, where he found the days long and the nights short. He was here advised to give over all thoughts of continuing his journey. They told him “that the land extended still a long way in the direction aforesaid, after which it ran directly west, and at length was cut by the great

water from north to south. One of them added, that when he was young he knew a very old man, who had seen that distant land before it was eat away by the great water; and when the great water was low, many rocks still appeared in those parts.” *Moneachtape* took their advice, and returned home after an absence of five years.

This account given to Du Pratz, in the year 1720, confirms the idea of the narrow passage at *Kamschatka*, and the probability that the continents once joined.

It is remarkable that the people, especially the *Kamschatkians* in their marches, never go but in Indian file, following one another in the same track. Some of the nations in this quarter, prick their flesh with small punctures with a needle in various shapes, then rub into them charcoal, blue liquid, or some other colour, so as to make the marks to become indelible, after the manner of the more eastern nations.

Bishop Lowth in his notes on Isaiah xlix. 16. says, “This is certainly an allusion to some practice common among the Jews at that time, of making marks on their hands and arms by punctures on the skin, with some sort of sign or representation of the city or temple, to show their affection and zeal for it. They had a method of making such punctures indelible by fire or staining—and this art is practised by travelling Jews all over the world

at this day.—Vide also his note on chap. xlv. 5th ver.

Thus it is with our northern Indians; they always go in Indian file, and mark their flesh just as above represented.

The writer of this has seen an aged Christian Indian Sachem, of good character, who sat for his portrait. On stripping his neck to the lower part of his breast, it appeared that the whole was marked with a deep blueish colour in various figures, very discernible. On being asked the reason of it, he answered, with a heavy sigh, that it was one of the follies of his youth, when he was a great warrior, before his conversion to Christianity; and now, says he, I must bear it, as a punishment for my folly, and carry the marks of it to my grave.

The people of Siberia made canoes of birch bark, distended over ribs of wood, nicely sewed together. The writer has seen this exactly imitated by the Indians on the river St. Lawrence, and it is universally the case on the lakes. Col. John Smith says, "At length we all embarked in a large birch bark canoe. This vessel was about four feet wide and three feet deep, and about thirty-five feet long: and though it could carry a heavy burthen, it was so artfully and curiously constructed, that four men could carry it several miles, from one landing place to another; or from the waters of the lake to the waters of the Ohio. At night they carry it on the land,

and invert it, or turn it bottom up, and convert it into a dwelling house."

It also appears from the History of Kamschatka, written by James Grieve, that in the late discoveries, the islands which extend from the south point of Kamschatka, amount to thirty-one or thirty-two. That on these islands are high mountains, and many of them smoking volcanoes. That the passages between them, except in one or two instances, were but one or two days row, at the time of the author's writing that history. They are liable to terrible inundations and earthquakes.

The following is collected from Mr. Steller's journal, as recorded in the above history. "The main land of America lies parallel with the coast of Kamschatka, insomuch that it may reasonably be concluded that these lands once joined, especially at the Techukotskoi Noss, or Cape. He offers four reasons to prove it: 1st. The appearance of both coasts, which seem to be torn asunder. 2d. Many capes project into the sea, from thirty to sixty versts. 3d. Many islands are in the sea which divides Kamschatka from America. 4th. The situation of the islands, and the breadth of that sea. The sea is full of islands, which extend from the north-west point of America to the channel of Anianova. One follows another, as the Kuruloski islands do at Japan. The American coast at sixty degrees of north la-

titude, is covered with wood; but at Kamschatka, which is only fifty-one degrees, there is none for near fifty versts from the sea, and at sixty-two not one tree is to be found. It is known also, that the fish enter the rivers on the American coast, earlier than they do in the rivers of Kamschatka. There are also plenty of raspberries, of a large size and fine taste, besides honey suckles, cranberries and black-berries in great plenty. In the sea there are seals, sea beavers, whales, and dog fish. In the country and in the rivers on the American coast, red and black foxes, swans, ducks, quails, plover, and ten kinds of birds not known in Europe. These particulars may help to answer the question, whence was America peopled? for though we should grant that the two continents never were joined, yet they lie so near to each other, that the possibility of the inhabitants of Asia going over to America, especially considering the number of the islands, and the coldness of the climate, cannot be denied. From Bhering's Island, on its high mountains, you can see mountains covered with snow, that appear to be capes of the main land of America. From all which it appears clearly, here was a probable mean of a people passing from Asia to America, either on the main land before a separation, or from island to island; or on the ice after a separation, by which the continent of America might have

been peopled, by the tribes of Israel wandering north-east, and directed by the unseen hand of Providence, and thus they entered into a country wherein mankind never before dwelt.

It is not presumed that the ten tribes of Israel alone did this. Many of the inhabitants might have gone with them from Tarry or Scythia; and particularly the old inhabitants of Damascus, who were carried away in the first place by Tiglah Pilnezer, before his conquest of the Israelites, and were their neighbours, and perhaps as much dissatisfied with their place of banishment, though for different reasons, as the Israelites, as well as from Kamschatka, on their way where they were stopped some time, as the Egyptians did with the Israelites of old. And indeed it is not improbable, as has before been hinted, that some few of other nations, who traded on the seas, might, in so long a course of time, have been driven by stress of weather, and reached the Atlantic shores at different places; but the great body of people settling in North and South America, must have originated from the same source.

Hence it would not be surprising to find among their descendants, a mixture of the Asiatic languages, manners, customs, and peculiarities. Nay, it would appear rather extraordinary and unaccountable if this was not so. And if we should find this to be the case, it would greatly corroborate

the fact of their having passed into America from the north-east point of Asia, according to the Indian tradition. We, at the present day, can hardly conceive of the facility with which these wandering northern nations removed from one part of the country to the other. The Tartars at this time, who possess that northern country, live in tents or covered carts, and wander from place to place in search of pasture, &c.

[To be continued.]

DIALOGUES BETWEEN A JEW
AND HIS TEACHER.

[Continued from page 304.]

CHAPTER IV.

Repentance must spring from love to God, and not from fear.—Proofs from the Scriptures, the Talmud, and the Commentators, that Messiah, the Son of David, must suffer for the sins of mankind.

Samuel. Oh! the terrors of the wrath of God! My dear rabbi, our last conversation has left indelible impressions upon my soul. I have been convinced by it that the usual repentance performed by our nation is greatly defective, because produced by fear alone. Yet how, in our fallen condition, shall we ever be able to turn with love to a God, whose law we have manifestly broken, whose fiery indignation we know to be impending over our heads and whose just, but tremendous curse sounds to our guilty souls like the roaring of a lion

(Prov. xx. 2). Even our prayer will not reach his holy ear, for I remember now that it is said somewhere in the prophets that our iniquities have separated between us and our God—O, how hopeless is our case!

Rabbi Menahem. Hopeless indeed it would be, were Jehovah to mark what has been done amiss. There is certainly “forgiveness with him:” but if perfect repentance be the condition of its extension, how is our case at all relieved? And does not David mention such a condition when he says, (Psalm vii. 13.) “If he (the wicked man) does not return, he (God) will whet his sword” (of justice).—“Who,” exclaims the prophet Nahum, (i. 6.) “can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.”

Sam. My soul longs to be instructed how we may be brought to feel love for the terrible and incensed Almighty, and be encouraged to open our guilty lips in prayer to him.

Rab. M. Can you then in sincerity say with David, (Psa. cxix. 120.) “My flesh trembleth for fear of thee; and I am afraid of thy judgments?”

Sam. O rabbi, from the bottom of my heart, that I am full of terror and trembling.

Rab. M. “THE SECRET OF THE LORD IS WITH THEM THAT FEAR HIM” (Psalm xxv. 14). Yes, my dear brother, you may, with just ex-

pectations of a gracious answer, take up the prayer of David (Psalm cxix. 41.) "Let thy mercies come also unto me, O Lord; even thy salvation, according to thy word."

Sam. Fervently and incessantly would I thus cry unto God, were but his ears open to such a vile sinner.

Rab. M. I am sure to you, and to all that can feel with you, the following passage taken from the Zohar* will be replete with comfort, "All the ills, woes, and pains due to Israel have lighted upon the head of the Messiah, and unless he had eased the shoulders of Israel of them, and taken them upon himself, no son of man would have been able to bear the pains of Israel, liable as they were to the penalties of the law. This, therefore, is the import of what is written, "Surely he hath borne *our* griefs, and carried *our* sorrows."

Sam. Pray shew me the scripture passage itself which rabbi Simeon† here comments upon.

Rab. M. It is the fifty-third chapter in the prophecies of Isaiah: read particularly from the fourth to the seventh verse.

Sam. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and

afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Rab. M. Well, my brother, do these words of God excite your fears, or do they not rather demand the aspirations of your most fervent love?

Sam. Oh, if I may believe!—

Rab. M. May! you ought to believe this joyful prophecy, which alone can soften your terrors into filial reverence, and change your dreadful apprehensions into confidence, love, and gratitude. But this is not all: boundless are the benefits treasured up for mankind in these verses. Listen while I read to you a reflection of rabbi Jose's, the Galilean,* "We may infer," says he, "the merit of king Messiah, and the reward of the righteous, from the first man, to whom only one commandment was given, and when he had

* Page 88, ed. Cremona; p. 346, ed. Sulzbach; and page 212, of the Zohar abridged.

† Rabbi Simeon Ben Jochai, the supposed author of the Zohar.

* See Siphri. It will not be without either interest or profit to compare this remarkable passage of rabbi Jose the Galilean, with one equally remarkable of Paul of Tarsus, Rom. v. 15, to the end of the chapter.

transgressed that one, behold, with how many, and how various deaths was he punished, in himself, and in his posterity; even to the very end of all his generations. Now, which attribute is greater, that of mercy, or of justice? surely the former; and shall not king Messiah, he who for transgressors taketh upon himself cruel tortures and griefs, as it is written, 'he was wounded for our transgressions, and bruised for our iniquities' (v. 5):—shall not he justify, (shall not his merit suffice for) all generations? This (reason infers, and this) is promised in the words, 'The Lord hath caused to meet upon him the iniquity of *us all*' (v. 6)." This clause is thus rendered in the Targum of Jonathan,* "And it was the pleasure of the Lord to remit the debt of us all on his account."

Sam. If such has been the mercy of God towards us, we may well, with his assistance, dismiss our unworthy fears. But are our wise men agreed in explaining this chapter of Isaiah in this manner.

Rab. M. For the more ancient of them let rabbi Alshech, that eminent commentator, answer,† "Our rabbies of blessed memory," these are his own words, "have held and received it as a tradition, that he (Isaiah) is speaking of king Messiah?"

Sam. And what says the Talmud on the subject.

Rab. M. The Talmud has several allusions fully bearing on our point; let us quote one or two of them. * "Rav said, the world was created for David; Samuel said for Moses, but rabbi Johanan said for Messiah. What is his (Messiah's) name? The school of Shilo say his name is Shiloh, for it is written, (Gen. xlix. 10.) 'until Shiloh come;' the school of Chanina say, Chaninah is his name, according to the saying, (Jer. xvi. 13.) 'I will not shew you favour (Hebrew Chaninah).' Some maintain his name is Menahem Ben Hezekiah, for it is written, (Lam. i. 16.) 'The comforter (Hebrew Menahem) that should relieve my soul is far from me.' But the majority say his name is *The Leper of the house of Rabbi*, for it is written, (Isaiah liii. 4) 'Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.'" Which opinion, think you, my dear brother, has the best support?

Sam. You know, worthy rabbi, I am a poor unlearned man, but I wish to be instructed in the way of God, and to exercise the reason he has given me, in studying the things that concern my salvation. After this digression I will presume to answer upon your question, that though each of the names

* וּמִן קֶרֶם ה' זֶה רִעוּא לְמַשְׁכָּן חַיִּים
כָּלנוּ בְּדִילָיָה

† In his commentary on Isaiah liii.

* Masechath Sanhedrim, chapter (or Perek) Chelek.

above mentioned may be descriptive of Messiah's character, yet the name given him by the majority of our rabbies seems best supported, and least far-fetched of all.

Rab. M. You have, my dear brother, spoken my mind perfectly. But suffer me to quote a few words more from the same chapter,* "Rabbi Joshua, son of Levi, found Elijah standing at the entrance of the cave of rabbi Simeon, son of Jochai, and asked him, shall I partake of the world to come?—If it is the pleasure, said he, of this Lord. Rabbi Joshua, son of Levi said, Two I saw, but heard the voice of three; then I addressed him (Elijah) again, When does Messiah come?—Go, was the answer, and ask him (the Lord just mentioned) himself. And where does he sit?—At the entrance of the Roman (or Rome).—And what is the sign of him?—HE SITS BETWEEN THE POOR THAT ARE LOADED WITH DISEASES." Upon the latter words of this talmudical passage, Rashi,† the commentator makes the following very unambiguous note, "Loaded with diseases," means those that are *stricken* (מַנּוּעִים), now he, (Messiah) was also stricken (מַנּוּעַ), for it is written, 'Surely he hath borne our griefs,' and

'he was wounded for our transgressions.' "

Sam. Allow me, rabbi, to look to Rashi's note on the prophecy itself.—Why, here, rabbi, we find Rashi applying the very same passage to the people of Israel, and not to the Messiah! Is this inconsistency or forgetfulness?

Rab. M. Soft, my brother; perhaps it was neither. Perhaps a pious policy induced both this and another great doctor* to substitute a fictitious to the real application, in order to afford us a reply against those Christian priests, who would persuade us to pay adorations to the cross.† But from Rashi's own annotation in sanhedrin his *real* opinion is evidently in perfect harmony with that of our ancient doctors. We also find in the above chapter of sanhedrim a very remarkable saying of rabbi Alexander. Alluding to Isaiah, ch. xi. he says, "The weight of the law, and its penalties upon Messiah, was as grievous as that of a millstone?"

Sam. Do the Medrashim‡ likewise unite in this interpretation?

Rab. M. We have already quoted a passage from the

* See preceding note.

† רש"י A name formed, according to the general practice of the learned Jews, from the initials of his *real* name, rabbi Solomon Yarchi שלמה ירמיה. The surname Yarchi (of the moon) he assumed as a native of Luneville in France.

* David Kimchi.

† The cross must here be taken in its literal or popish sense.

‡ Medrashim are extensive paraphrases on various parts of the Old Testament, compiled by different rabbies and at different periods. They are copiously interspersed with fables, especially those on the five Megilloth; nor are always free from anachronisms and misrepresentations in history.

Yalkut,* where he represents the fathers as praising the Messiah who had borne their and their children's iniquities. Here you may read another from the same author.

Sam. "When God had created† Messiah, he thus entered into converse with him: Those that are hidden with thee, behold their sins will one day bring thee under an iron yoke, and render thee like this calf, whose eyes are dim (with the agonies of death); they will oppress thy spirit with the yoke, and cause thy tongue to cleave to the roof of thy mouth. Art thou pleased with this?—Lord of the world, Messiah replied, perhaps those pains and sorrows may last many years.—As thou livest, said God, I have only determined one week upon thee, and if thy soul is sorrowful, I will shorten them even now.—Messiah answered, Then with joy and gladness, O Lord of the world, do I take them upon me, on condition that *not one of Israel shall be lost.*‡ And not only those that live in my days shall be saved, but those also hidden (sleeping) in the earth; nor the dead alone of my own days, but all those that shall have died from Adam till then; nor those only, but also children born before due times§ (or still-

born); nor these alone, but all that it shall please thee to create. This is my will, and this I take upon myself."

Rab. M. The Medrash of Ruth likewise bears testimony to the sufferings of Messiah, when he applies mystically Boaz's address to Ruth (Ruth ii. 14.), as spoken to the Messiah, thus: "'Come thou hither' (to the kingdom) 'and eat of the bread' (of royal food) 'and dip thy morsel in the vinegar' (of afflictions, for it is written, 'he was wounded for our transgressions, and bruised for our iniquities')."'

Sam. From this interpretation it would appear, that the deliverance of Israel does not depend upon their own repentance, but upon the sufferings of Messiah.

Rab. M. As promise does not supersede prayer, so the sufferings of Messiah do not render repentance unnecessary. The word of God stands still sure. (Psalm vii. 13.) "If man repent not, God will whet his sword" of justice. Now the most powerful inducement to repentance, are these very sufferings of Messiah: they exhibit the tremendous consequences of sin; they point out the way to escape them; they display the love of God, and his willingness to pardon and accept the contrite and returning sinner. Hence our commentators delight so much in expatiating on this topic. The

* See Expositor for July, p. 255

† This is no proof that the Yalkut denies Messiah to be a divine person, since Trinitarians also hold that the soul of Messiah was created.

‡ See John vi. 39.

§ A concession of no small magnitude,

which involves a great deal more than the author was probably aware of.

passage quoted last from the Yalkut is followed by another equally descriptive. "It is said," continues he, "that the week in which the Son of David comes, they will bring beams of iron and lay them on his neck until his stature is bowed down, and he shall cry to God in such accents as these, O Lord, what is my strength, what is my spirit, what my soul, and what my limbs! am I not flesh and blood.* It was this woeful hour David had in his prophetic view when he wrote, 'My strength is dried up like a potsherd.'"

Sam. This verse is, I believe, taken from the twenty-second Psalm. There is such a sameness of matter in it, and in the fifty-third of Isaiah, that it is natural to think both treat of the same object.

Rab. M. This is in truth the case, and the view in which the Yalkut has actually explained the whole Psalm. He also considers the second Psalm as speaking not so much of David himself as of the Messiah his Son. For on those words, "but I have anointed my king" (v. 6.), he has this paraphrase, "I have drawn him out of his sufferings, according to that saying of rabbi Acha recorded by rabbi Hunna, 'Grief was divided into three parts, one for David and the patriarchs, one for our own generation, and one for the Messiah, as it is written, He

was wounded for our transgressions and bruised for our iniquities.'"

Sam. It is doubtless clear enough that our ancient doctors understood Messiah to be the object of Isaiah's prophecy. But are there any other arguments, besides that of *authority*, against that interpretation which substitutes Israel in the place of Messiah?

Rab. M. The *style*, the *context*, and *tenor* of the whole prophecy are so many refutations of this modern application, that is to say, the whole *internal evidence* is for the other and more ancient one. For, if Israel were the object the prophet had in view, those words "surely he hath borne our griefs and carried our sorrows" must be the language of the nations, but—

Sam. I have heard that such interlocutions are very common in the prophets, and does not the plural form here make it probable that it is indeed the nations that are speaking? But I beg pardon for interrupting you.

Rab. M. It is true that dialogue is a form of composition very frequent in sacred scripture. But the mere plural number is no proof that the fourth verse contains the language of the Gentiles rather than that of himself and nation. Thus Daniel says, (ix. 5.) "*We* have sinned, *we* have committed iniquity, *we* have done wickedly, and *we* have re-

* See the preceding note but two, which perfectly applies here.

belled," and afterwards (v. 20.) he explains whom he included in the plural *we*, viz. *himself*, and *his nation*, Israel.

Sam. I ought to have recollected that I say every day in our liturgy, "Blessed art thou, O Lord *our* God," i. e. *my* God, and the God of *Israel*, *my nation*.

Rab. M. Yes; and we ought to tremble at the idea of adding to the word of God any thing of our own invention, which God has so strictly and expressly forbidden (Deut. iv. 2; xii. 32; Prov. xxx. 6.). How indeed could it be a standard of truth to us, if man, full of errors as he is, (Psalm xix. 12.) was allowed to put his own private constructions upon it? how could it be "a lamp to our feet, and a light to our path," if it at all stood in need of such private constructions, if it was not its own and best interpreter?

Sam. I am completely satisfied that the *style* does not countenance the modern interpretation, and am desirous of hearing the same proved of the *context*.

Rab. M. I am well aware that this very argument drawn from the context is brought in support of the opposite side. It is pretended that the last verse of the preceding chapter has this meaning: "In this manner shall he cause many nations to speak," and that therefore it is but natural to expect the speech of the nations in the ensuing prophecy. I answer, in the first place,

they translate erroneously the word *נִסְּבֵהוּ*, which constantly signifies to *sprinkle* and never to *speak*. In the next place, the supposed speech of the Gentiles, ought to follow *immediately*, and not several clauses afterwards.—But I have said that the context is a *positive* proof that the prophet speaks of *Messiah* and not of *Israel*, which I prove thus: In the last two verses God himself says (Isaiah liii. 11, 12.), "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors." Now will God say so of *Israel*, *Israel* to whom he has promised prosperity upon their obedience (Deut. xxviii. 11—13.), and whom he threatened with curses if they *themselves*, not others, should depart from him. "Why," says the prophet Jeremiah (xxx. 15.), "Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased I have done these things unto thee." These modern interpreters would do well to remember the proverb, "No prisoner can be his own deliverer."

Sam. The nation of Israel, then, it appears, cannot be meant, but it does not yet follow that none but the Messiah is really meant.

Rab. M. The prophet has put the matter beyond all doubt by putting all mankind into one scale, and the glorious person he is speaking of into the opposite one. "All we," says he (v. 6.), "*all we*"—that is to say, Isaiah, Israel, and the Gentiles—"like sheep, have gone astray, we have turned every one to his own way, and the Lord hath laid on him," i. e. on his righteous servant, mentioned v. 11.—"the iniquity of *us all*." What other servant, I pray you, can be intended than the same prophesied of Ezekiel xxxiv. 23? "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." A passage this, which on all hands is allowed to speak of Messiah, the Son of David.

[Here Rabbi Menahem proceeds to explain the whole context, from the fifty-first to the fifty-third chapter inclusive, shewing how appropriate every passage appears, when applied to the time and reign of Messiah. The fourteenth verse of the fifty-second chapter, Rabbi M. fancies to refer to the Jews, who were to be a proverb and bye-word among all the nations, and he thinks the comparison is brought in to deepen the colouring of Mes-

siah's sufferings. When he comes to the ninth verse of the fifty-third chapter the conversation continues thus:]

Sam. How can it be said of Messiah that he shall die, is he not to live and reign for ever?

Rab. M. CANNOT GOD RAISE THE DEAD? And of whom else can the very next clause be predicated, "Because he had done no violence, neither was any deceit in his mouth?"

[On the tenth verse Samuel questions again:]

Sam. What is the pleasure of the Lord that should prosper in Messiah's hand?

Rab. M. The same which is negatively expressed in Ezekiel (xxxiii. 11.), "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?"

[On the last clause of the chapter good Samuel breaks out:]

Sam. Why, if Messiah bare the sin of many, and made intercession for the transgressors, then is he come already, for he must come before he could suffer.

Rab. M. Soft, you must pardon me if I tell you that you would not make this inference from the *past tense* were the prophetic style more familiar to you. Times without number the *past* stands for the *future*, thus Isaiah prophecies

of Moab's desolation (xv. 1.) as past already, though it was then yet to come.

Sam. I thank you for this useful hint, which will, I hope, be profitable to me in my endeavours to understand the law and the prophets. I forgot quite that if Messiah's advent was already past, the blessings of his reign would be present, instead of which the temple is laid low.

Rab. M. Laid low, so indeed it is: but you remind me of an observation that I once read, made by rabbi Samuel son of Nahaman. I will try to rehearse it: "Whence," he asks, "can it be proved that on the same day that Messiah is born the temple will be laid low?" and answering his question, he continues, "It may be proved from that passage (Isaiah lxvi. 7.), "Before she travailed, she brought forth; before her pain came, she was delivered of a man child." Now in the time that the temple was destroyed they cried like a woman in travail, as it is written (Jer. iv. 31.), "For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child."

Sam. Still this observation seems to confirm that Messiah is born already.

Rab. M. Let him be born when he may—it makes no difference to Israel. To them he

will reveal himself in the latter days, and redeem them from their bitter captivity and afflictions. Thus Moses was born, and lived in Egypt and Midian a long time before he was commanded to lead the children of Israel out of the house of bondage. Think not, my brother, this is my own unsupported opinion. Hear the Targum on Micah iv. 5. "And thou Messiah of Israel that ART HID because of the sin of the church of Sion, unto thee shall the kingdom come, and the former dominion shall come to the kingdom of the church of Jerusalem."

Sam. When will this period arrive?

Rab. M. This is not revealed. It is ours to repent in full confidence that God who so loved us as to lay our iniquities upon Messiah, will not let us feel ourselves the dreadful effects of them, as the Zohar says,* "When Israel were in the holy land, they took away all those evils and pains from the world by their worship and sacrifices, but now it is Messiah that does take them away from mankind."

Sam. Thanks for your important instructions: they shall, I trust, not be lost upon me.

[*To be continued.*]

* On Exodus, page 98.

PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM MR. MORITZ, AT
PETERSBURG.

We strongly commend to our readers the following interesting communication lately received by the Foreign Secretary from Mr. Moritz, a converted Jew, who has been for some time past employed by His Majesty the Emperor of Russia to travel through his dominions for the purpose of circulating Hebrew Testaments and Tracts amongst the Jewish people. He is under the exclusive patronage, and is supported at the sole expence of his Imperial Majesty. It is impossible not to see in such a circumstance a providential coincidence of the most encouraging nature; and the testimony borne in this letter to the readiness of many amongst the Jews to receive the New Testament in their own venerated language, and to listen to persons who would in a Christian and affectionate spirit explain its contents, when added to those already received from Messrs. Way, Pinkerton, and Solomon, must, we should think, carry conviction to the mind of every impartial enquirer.

St. Petersburg, June, O. S. 1819.

Dearly Beloved Brother in
the Lord,

ALTHOUGH I never have had the pleasure to form a personal acquaintance with you, yet I was not ignorant of your worthy name, Mr. Lewis Way, and Mr. Solomon having often mentioned you to me; you may therefore easily imagine my agreeable surprise at the receipt of your friendly and brotherly letter of the second of October, A. P. Please to receive my hearty thanks for all the kind and instructive admonitions, which you had the goodness to give me; I pray the Lord, whose grace is

all-sufficient even in my weakness, that he in mercy would enable me to reduce these things to practice, so that my days or years might be spent in his service, and in the glorifying of his holy name. However to give you some idea of the labour in which I have been engaged, I shall give you some short extracts of the account of my late journey through some parts of Poland, which you will have the goodness to impart to Dr. Steinkopff, as also to the respectable Committee of the London Society, by which you will oblige me very much.

On the third of September, O. S. ult. I departed from St. Petersburg, after having taken an affectionate farewell from my dear partner and Christian friends, in order to spread the light of the Gospel among my former brethren the Jews in Poland; trusting upon the guidance, wisdom, and protection of Him, who has pledged himself to be with his disciples until the ends of the world. I had to travel nearly six hundred versts, before I met any Jews. Afterwards I found many living in the country as Innkeepers under the nobility; and are called here Randars. These I found for the most part so very ignorant and superstitious, that I could begin nothing at all with them. At one of these inns I arrived, but found the Randar, whose name was Abraham, not at home. I entered into conversation with his aged mother and his wife, which both pretty well understood the Hebrew. I shewed them some tracts and a New Testament, and briefly informed them of their contents. They entreated

me very much to give them a copy of each, saying, they would pray God to bless me for it; and the old woman added, My son Abraham will be very glad to have such Books! I cheerfully complied with their request; at which they with tears prayed for a blessing on me from on high. At their wish to write something in Hebrew on the New Testament; I wrote on the cover of the same book the following words: "This holy book I give to Abraham, for to read in it daily with his family, with prayer to God to enlighten their eyes, and to give them grace to come to a saving knowledge of *himself* and *his Christ*, whom to know is life eternal:" to which when I read it to them, both women said, Amen!—They again prayed for a blessing on me, and I left them with tender emotions of love, trusting that God will hear my prayer, and bless the reading of his word to their souls. The first town I came to was *Polotsk*, where about 5000 Jews live. In this town I stopped twelve days. Great numbers of Jews visited me in my lodging, and I had opportunity to sow among them the seed of life. One evening I was invited to come to one of their synagogues, and spent with them four hours and a half. On first coming thither, I found above seventy of their most learned rabbins assembled, in order to dispute with me. One aged rabbin, related to me some fable from the Talmud, to convince me of the falsity of the Christian religion. I told him, although I am well acquainted with their rabbinical dreams and fables; yet I put no credit in any of them, as every impartial sensible man easily can see, they were only invented to undermine

the truth, which I could sufficiently prove to them; and if they therefore would not dispute with me, merely from the word of God, which alone would decide, being written by the Holy Spirit of God, then I would not have any controversy at all. At this assertion they seemed offended, and I left the synagogue and went home. I had, however, hardly reached home, when they sent after me, requesting me to come back, promising to yield to my propositions, to reason from the word of God alone. Accordingly I went thither again. Their manner of interpreting the scriptures was indeed most erroneous, and shewed, that they are put to it, as soon as the refuge of their traditions is betaken them. Every thing they explained in a carnal sense, and had no idea of the spirituality of the word of God. After much controversy, I desired them to allow me to speak for a few minutes uninterruptedly, and then I disclosed to them the whole tenor of prophecy relating to the Messiah, and to his spiritual kingdom. They acknowledged at last, that my suggestions were true, but that this their Messiah will yet come and perform all that the prophets have said concerning him; I replied, that if according to their explanation, the Messiah is still to come, and to do what God has foretold by the mouth of his prophets, which in many respects could now no more be entirely fulfilled; and even if he were yet to come, he must die for the sins of men, according to the word of God by Isaiah and Daniel, &c.; and then the Jews would again reject him, because they want only a temporal deliverer from temporal calamity, but not a de-

liverance from sin! If this was not the reason, I asked them why they would not believe on him, who is already come at the time God had appointed, and has performed all that the Messiah was to do?—I asked them also, if they ever prayed to God, for the coming of the Messiah? which they said they did every day with tears. I then desired them to consider the reason, why the unchangeable God did not now hear their prayer, as well as in former times, and send them a deliverer? I told them, furthermore, I would give them an advice before I went home, and that was, because God has now shut his ears against their prayers for the sending of a Messiah, it must be that they pray for one, which God has never promised, they should therefore now with sincerity of heart, and that perseveringly, call upon the Lord, “That if the promised Messiah be indeed come, and that he whom the christians worship and acknowledge, is he who was to come, then God should in mercy enlighten their eyes and hearts, and make them willing to receive him and to believe in his name! To which they kept perfect silence; I then left the synagogue and went home, trusting, that the good shepherd of souls will make his name glorious in the eyes of these men, and cause this seed to become in them a fountain springing up to eternal life. On the twentieth the Jews had their *Rosh Hashona*, or new year, on which they stand nearly the whole day in the synagogue praying, because they believe, that on this day the *heavenly sanhedrim*, or court of justice, begins to sit. According to their traditions, the books are opened, and the fate of every Jew is noted down for the

ensuing year. The Burgmaster in Polotsk, Mr. Markewitch, sent for me to visit the synagogue in his house, but desired me not to interrupt them in their prayers. On coming thither, I sat down not far from the rabbin; in one prayer the Jews say, “that the seraphim and ophanim, continually cry before the throne; *thrice holy art thou most Holy One.*” Seeing that they omitted this passage, I asked one, why they left it out? He answered me: We Polish Jews do not use this expression, although the German and Dutch Jews do use it. I told him, from this very prayer, they might learn the Holy Trinity of Jehovah, and that according to my apprehension, this was the very reason why they left it out; to this he made no reply. In another prayer, they praise God, saying, “The isles do wait for the manifestation of thy glory, and the remotest nations do speak of thy righteousness, and praise thy wondrous works, they burn their idols, and bow their knees unto thee.” I asked an old Jew, how he could pray this prayer, as long as he denied a Messiah to the heathen nations, and that Jesus was the Messiah? I shewed him in a few words how this very prayer actually has been fulfilled, and is now fulfilling, through the preaching of the Gospel among the Gentiles, and related to him the wonderful works God has done in these days in the south sea isles, and so on. He got quite pale at this narration, and said, the days of the Messiah are indeed nigh.

On the twenty-fourth towards evening I departed from this place, after having distributed there fifteen New Testaments and 500 tracts.

In *Witepsk*, a government town, in which I stayed sixteen days, by the advice of the governor and other Christian friends, in order to try, if the attention of the Jews could be roused to hearken unto *the message of peace which I had to deliver to them in the name of Christ*; but it was all in vain, they not only avoided all personal intercourse with me, but would even not accept any books from me; and had even secretly agreed on in their synagogue *to hurt me, if possible*; but the Lord in mercy preserved me. They have great influence in this town, which contains about 24,000 inhabitants, of whom at least two third parts are Jews. The day before their greatest holy day, (viz. IOM KIPUR, or *day of atonement*, on which they believe, that their fate, which by the *heavenly sunhedrim* has been noted down in the books on the new year, is now irrecoverably sealed, but that God for their fasting sake, forgives them all their sins, which they have committed through the past year;) four very learned Jews came to me, and began to question me on religious matters; but when I seriously addressed them about the need of a Saviour as an *atonement* for their sins, they began to laugh, saying, I may keep him for myself, if they only can get money, and earn their bread, they care for no more; God will enough save them at last! and so they went away. Oh that the Lord in mercy would convince them of their danger, ere it be too late. I trust, however, I have not spent my time uselessly in this town. Several German Christians here, especially of the higher classes, of whom were two Generals, who for want of Gospel preaching, and wilful

negligence to read the word of God, are ignorant of the way to salvation, invited me to their houses, desiring me to tell them plainly the truth of Christianity; and the Lord enabled me faithfully to state to them; how they lived without God and without Christ in the world, and consequently also without any real hope with respect to a future state, and therefore I entreated them to be reconciled to God through the all-sufficient atonement of our dear Saviour Jesus Christ, who came into the world to save the very chief of sinners; and proved to them from the scriptures, that without a *living faith* in Jesus Christ, they could never come to God. This has caused some to consider their ways, and I trust, the Lord will give them repentance unto life. One of these Gentlemen, who had a kept mistress in his house, was so touched, that he sent her away, and promised me with tears, to amend his life. In this town I have only been able to distribute three New Testaments and eight tracts, but I left eight New Testaments and 150 tracts with some Christian friends, who promised to distribute them.

On the 10th I left this place for *Orsha*, where I arrived on the 12th. I remained over night with his Excellency General *Tchorba*, upon his fine estate *Pacochanka*. The General went with me in the morning to his *Randar*, where about fifty Jews and Jewesses had met together to celebrate the last days of the feast of tabernacles. I had nearly three hours conversation with them from the scriptures, and they accepted tracts and a few Testaments, which they promised to peruse carefully. The Jewish innkeeper at *Orsha*

invited me to tea on Saturday evening, where many Jews had assembled. I entered into a conversation with them, which gave rise to a very tedious dispute about the authenticity of the Talmud, and three hours were spent, before I could, in any degree, convince them from Scripture testimony, that all mankind have sinned and come short of the glory of God; which they after all would not admit to that extent, the word of God represents it; and when I came to state to them the only remedy set forth in the word of truth; they would hear no more, and said, I can never understand the real meaning of the word of God, without believing in the comments of the Talmud, and then they left me. The next day, Sunday, a great many Jews came to my lodging, and I had to reason with them the whole day, so that I at last could hardly utter another word for pain in my breast. I distributed among them ten Testaments and fifty tracts, and I had the pleasure to see them stand in groups upon the street reading the New Testaments to each other. I trust, some of those 1200 Jews who live in this place, will by these means be brought to a saving knowledge of Christ. In the evening, I was invited to come to their *Beth Hamdrash*, (a separate house which the richer Jews in every town of Poland maintain for the rabbin and other learned Jews and young men to meet in to study the Talmud) here I found at least one hundred Jews with their rabbin assembled. I desired them to choose one out of their number to speak for the rest, and that not all at once should question and cry, as it was impossible for me

to comprehend what so many at once asked with their *uncommon noise*. They chose one accordingly, and we began our controversy; but when they perceived that he was nearly silenced by my reasoning from scripture, they all began with an angry and passionate noise to cry out against me, and their rabbin said, that my arguments proved nothing, because all these scripture texts speak merely of the Jewish nation, but not of the Messiah; that Isaiah in his liid chapter is describing the state of the Jews in their captivity, and that they are *the righteous and holy servant of God*, who suffer for the sins of others, but when God shall deliver them from their captivity, the Gentiles shall say, "*We all like sheep have gone astray,*" and then *they will become Jews*; and thus the Jews will see seed of the travail of their soul. In this manner they explained all other prophecies. They screamed so loud, and spoke in so confused a manner, that I could not utter a single word, nor would they pay any attention when I did speak, but only cried: "*We are God's only people; none of the nations have souls, or are capable to serve God, and all of them, if they do not become Jews, will at last be destroyed.*" Seeing that no good could be done, and that no opportunity was left to speak, I went home, after giving them first a few serious admonitions about their hardness of heart and wilful blindness, at which they mocked and laughed. From that time they would not stand another conversation: I left, therefore, Orsha on the 13th for Sklov. At Sklov there live nearly 10,000 Jews, and this place is regarded by them as their Jerusalem in

their captivity. The first days, not one would visit me, nor would they speak to me, but his Excellency General Intendant *Cancrin* spoke to some Jews with whom he is acquainted, desiring them to call on me; this had the desired effect. Great numbers came afterwards to my lodging, and this gave me opportunity to sow the seed of truth, as also to distribute some Testaments and tracts. Many of their rabbins visited me, and the Lord gave me grace freely and courageously to speak to them the word of the cross, as the power of God unto salvation to all them that believe, both to Jews and Gentiles; to which they paid great attention, and thankfully received some New Testaments and tracts. One morning several learned Jews came to me, who asked me many serious and momentous questions about the truth of Christianity, and put a great stress upon the many abuses which are so universally prevalent among Christians both in their doctrines and practices, and would from thence draw the conclusion, that Christianity could not be a religion from God, otherwise, it would not be so deformed even among its outward professors. The second objection was, that the prophets say, When the Messiah comes, God will cause the nations to be of a pure language, and they shall all know and serve him, but instead of this, even after the lapse of 1800 years, only the least part of the inhabitants of the world have embraced it—great nations who were once Christians, are now Mahometans, and among those nations who bear yet the outward name of Christians, very few individuals are to be met with that really believe in Christ, or follow the precepts and doctrines

of the New Testament. Now, asked they, Where is the accomplishment of the word of God, if Christ be the Messiah? I replied to them, by shewing them the wrong and false views they had taken of the word of God by the mouth of his prophets. God said by Isaiah; *That to the INCREASE of Messiah's dominion there shall be no end*; but this pre-supposes, that it shall have a small beginning, afterwards grow by degrees; until it, like the stone cut out without hands, in Daniel's vision, shall fill the whole earth. I shewed them also, various passages which intimated this truth, and proved then, from history and experience, how this has been literally fulfilled and is still farther accomplished in the conversion of so many heathen nations to Christ. And although many for their wickedness have been blinded and left to the deceitfulness of their hearts to believe fables and lies, or to become entire infidels; yet, the name of the Lord is great, and worshipped among so many nations over the whole face of the earth, and in every country, pure sacrifices of praise and thanksgiving are offered unto *him*, by them who were once no people, and who formerly knew not God. And this increase of Messiah's dominion in the hearts of men, will continue as long, until the whole earth shall be full of the knowledge of the Lord; when no one shall need to teach his neighbour any more. And that even Israel shall in the *latter days* return to seek, or long for, the Lord their God and David their king; viz. *the Messiah*, and experience his goodness, when they shall be brought to look upon him, whom they have pierced,

and mourn bitterly on account of him; but their mourning shall be turned into exceeding great joy: then there will be one shepherd and one sheepfold! They made no objection to these remarks, desiring me to give them a few New Testaments and some tracts, which they would diligently peruse, to see if these things be so. Upon the whole I have distributed in Sklov, twenty-seven New Testaments, and more than three hundred tracts.

On the 24th, at night, I arrived at the government town of Mohilev, where, from 6 to 7000 Jews live. The Jews here, were quite indifferent for the most part, some even very embittered against me, I had, therefore, not much opportunity to do good: I have, nevertheless, distributed twenty-eight New Testaments, and nearly 400 tracts among them. One evening, a few decent clever Jews came to me, and after we had had some conversation together, I read to them a piece out of Buchanan's *Researches in the East* respecting the state of the Jews in Asia, and about the ten tribes, and his ideas about the restoration of the Jews. I took occasion from this to call their attention to consider, how false the opinion of the Jews was, in believing according to the fables of the Talmud, that the ten tribes live behind a river called Sambation,* which they them-

selves know not where it is situated; and that they now could see, from the historical truth which I have read to them, that it is altogether groundless, and a mere story; and therefore, it was high time for them to cast away all the rabbinical *lying vanities* and *traditions*, and not venture any longer their eternal well-being on such *cobwebs*, and *water-bubbles*, which disappear at the most slight touch, and they ought now in good earnest to turn unto the Lord their God, and seek him, and David their spiritual king, in order that they might experience his goodness in these latter days. They left me without saying a word, rather disquieted.

On the 5th of November, I departed from Mohilev on my way to Minsk. In the small town of *Tolotchin* I stopped about three days. On the road, I distributed a few Testaments and some tracts. In this town live about four hundred Jews, but I found them very unwilling to enter upon any religious conversation, which partly arises from being too ignorant in these matters, which the most of the Jews are who live in the villages and small towns. The brother of my landlady, who was here on a visit from some other place, and a few more Jews, came

* The Jews have a tradition, that there exists a river called *Sambation*, in some parts of the world: but know themselves nothing about its situation—which, as the tradition says, casts out large and heavy stones the whole week, but on their sabbath day (Saturday) it rests, and is quiet and calm. This is to be given as a proof to the *Apikores*, or Christian, that the Christian religion is false, because they keep not the sabbath

day. The tradition further says, that God has in some miraculous manner, transported the ten tribes (some say, the children of Moses) behind this river, where they live in the greatest tranquillity and happiness, and have their own king and government. Each of these happy inhabitants possesses the power of doing miracles by means of the *Shem Hameforesh*, or the name of *Jehovah*. With these numerous tribes, they say, their Messiah will make his appearance, redeem all the Jews, and conquer every other nation.

only once to visit me, and we had much conversation respecting Christ and his religion. I shewed him from the law and the prophets, that they all, either clearly or figuratively, have spoken of the Messiah; and how all this with respect to his person, office, sufferings and glory, has been fulfilled in the person of Christ; and how those nations, who were formerly in entire darkness, had, through him, seen a great light; and those that were afar off have been brought nigh; and those that were not called a people, are now as his people, praising and exalting the most High, having first been justified by the knowledge of the righteous Messiah, Christ: and I exhorted them no longer to reject and to despise him; no longer to esteem him as stricken and smitten of God; but as having been wounded for our transgressions, and bruised for our iniquities; then also they, together with believing Gentiles, will be healed from their sins by his stripes, and will have peace with God through his chastisement. I gave them two New Testaments and eight tracts. There came a few more Jews to me for mere curiosity, for when I would speak to them they went away.

On the 11th I arrived at *Borrissov*, a town in which about 1000 Jews live. The son of the Jew where I lodged, who is pretty well versed in the Talmud, came into my room, and I began a conversation with him, but he wished to have some tracts before, in order to read them, and to shew them to the rabbin. I gave him a few, in hope that the Lord will open a door of usefulness for me in this place. I was soon visited by several Jews, who wished to converse with me, and to get

tracts and Testaments. Some of them began a controversy with me, which lasted four hours. Their arguments grew weaker and weaker, and they were forced to take refuge to the last extremity of the Jews in general, that they will not believe Christ to be the Messiah, until God himself shall reveal it to them in the same manner as he did the law upon Sinai. The 13th, in the morning, at nine o'clock, the rabbin in the place sent to me, desiring me to pay him a visit. When I came to his house, I found a great many Jews assembled: we had a controversy till one o'clock. The rabbin and some of the rest, at last acknowledged Christ to be the Messiah of the Gentiles, and that they, by believing in him, and acting according to his word and doctrines, may come to God; but, that he is not the Messiah of the Jews. To them God has delivered his law, and if they act according to it, they will receive their reward. I wished to shew them, how false this assertion was, and that God only had promised one Messiah both to Jews and Gentiles, and that for the same purpose, viz. to bring sinners to himself by the justifying righteousness of the Messiah, upon whom God had laid the iniquity of us all; but they would not continue the subject. The rabbin and his companion accepted each a New Testament and some tracts, which they both promised to read. Some of those who were present with the rabbin, came home to me, and I had more conversation with them. They acknowledged, likewise, that the coming of Christ has been very beneficial to the Gentile world, but not to the Jews. They wanted a Messiah to deliver them out of their captivity;

I shewed them of what little use such a Messiah could be to them, because he could not deliver them from the power of sin, which alone makes *the difference* between God and men, and keeps them at a distance from God. Although they could make no objections against this, yet they would not acknowledge the truth. May the Lord enlighten their dark understandings to behold the light of life, as it shineth in the face of Jesus Christ our Saviour.

On the 14th I departed from Borrissov, after having had another very interesting conversation with my landlord and his two grown up sons. They seemed to be very attentive to what I said, and I trust the plain Gospel truth, which I endeavoured to set before their minds, will not return void and fruitless. The old man has been up last night till past twelve reading the Hebrew New Testament. Towards evening I safely arrived at Minsk, and got a lodging of two very large rooms in the house of a Jew. In this town where there are at least 12000 Jews, and where I stopped seventeen days, my hands found plenty to do. I was visited by nearly all the Jewish school-masters, and by several thousands of Jews, with whom I had more or less conversation about the *only truth*. At the request of the Jews I preached to about four hundred in my very large rooms, among whom were the Cahals and the elders of the synagogue. I preached from the word of promise God gave to Abraham, *In thy seed all the nations of the earth shall be blessed*. After a short introduction, in which I described to them the character of Abraham, and the occasion on which this great promise was given him,

viz. when this father of the faithful, at the command of God, was ready to sacrifice *his only, his beloved Son*, as a type of the infinite love of God, who in the fulness of time, would indeed send his only begotten and well beloved eternal Son into the world to die for sinners; I then proceeded to shew them from Scripture, that this promised seed has already appeared, at the time which God had foretold by the prophets, and that Christ is that promised seed, who has not only come at the appointed time, but that in him also all the prophecies relating to the Messias' birth, sufferings, glory, and success, have been fulfilled; and then I shewed them what those blessings are, which all nations and all the families of the earth should be blessed with in him; and closed with an admonition to them, to consider these things, and to repent and to believe the gospel, in order to become partakers of those blessings, with which all the nations of the earth are to be blessed in this spiritual seed of Abraham. They made very few remarks, and then went home. I was much pleased with the serious attention they paid to the word, and the perfect silence they observed during my speech, which lasted nearly two hours. Many came afterwards to me, to converse with me on what they had heard, and I hope the Lord will bless this seed to the conversion of many souls unto himself.

Some German Christians requested me to preach a sermon to them in their church, as they wished to hear once that Gospel, which their pastor, alas, does not preach. Having received permission from their pastor, I promised them to fulfil their desire,

in reliance upon the grace and wisdom from on high. When the Jews heard of it, they sent both to the pastor and to me for permission to attend, because the Catholic and Greek churches are *shut to the Jews*. Being told that the protestant churches are always open for them, and that they will be welcome to attend, about one hundred very decent ones came, and sat very attentive during divine service. I preached on Sunday, the 1st of December, from these words, 2 Cor. v. 19. "God was in Christ," and so on. After a short introduction, I divided my subject into four heads; 1st, *The Godhead of Christ*. 2d. *The object of his coming into the world*. 3d. *The nature of this reconciliation*. 4th. *The continuation of this reconciliation*, and then I made a few short remarks and references. The Germans sent to me, expressing their gratitude for having preached the Gospel unto them; but of the Jews who were present, none have been with me. In this I trace again the words of God to Ezekiel: *If I had sent thee to a strange people, they would have heard thee; but Israel will not hear thee, because they will not hear me*. A very respectable Jew from *Bobruisk* visited me, begging for a New Testament and some tracts, and was very glad at the receipt of these books. I had much interesting conversation with him, and on taking leave of me, he asked me, if I did not intend to come to *Bobruisk*? He said the Jews there have already heard so much about me, that they wish very much to see me, and to get some books from me. He said, they would give me free lodging, if I came thither. I promised him to come if cir-

cumstances would permit. I was sorry I could not take that road, because my stock of books was almost gone, and it would have been in vain to travel more than one thousand versts, through various large towns, which are full of Jews, who all were in expectation to get books with which I could not supply them, not having received the New Testaments and tracts I wrote for to St. Petersburg a month ago, and my stock consisted only of a few hundred tracts, and very few copies of the New Testament. I was therefore obliged to go the direct road to *Bialistock*, in which town I expected to receive a fresh supply of New Testaments and tracts. I departed therefore from *Minsk*, on the 2d of December, after having distributed there more than 2000 tracts, and twenty-seven New Testaments.

In the small town of *Rodonov*, where about 300 Jews live, the Jewish post keeper requested me to stop over the night. In the evening, the rabbin of the place, with some other Jews, paid me a visit, and we conversed till half past ten. Next morning, the rabbin came again, and brought several Jews with him. They were quite astonished at the contents of the New Testament, and also of the tracts, and with my way of explaining the Old Testament scripture. They said, they had never heard these things before, and, therefore, they would give them due consideration. They promised to call again in the evening: but somewhat late, the inn keeper came in, telling me, that the rabbin and the other Jews would not come, fearing lest they should be obliged to acknowledge what I said to be true. I admonished him never to fear to

embrace the truth; because when they already will not come to me for fear of being forced to acknowledge it, how much less will they be able to stand at the bar of God in the day of judgment, when every thing will be judged according to this truth? He went away, saying, *You are perfectly right*, we cannot help it, we follow what our Rabbins in the Talmud have taught us. I had, however, the satisfaction to know, that in the house of the rabbin, as also with my inn-keeper, several Jews were assembled in order to read these books together; and knowing what the word of God can do without the aid of men; I left it with the Lord to bless his own word to their souls, and departed on the 4th from this place, and arrived the same evening at the town of *Nieswitsch*, where about 3000 Jews live. The Jews being already apprized of my coming, flocked in crowds next morning to my lodging, when I distributed a good number of tracts, and a few New Testaments among them. With some of them I had very serious conversation, and have the best hope, that three young men who have three evenings together visited me, have been pierced in their hearts. They promised to pray to God for light and direction, and if they can feel convinced, they would profess the truth. An old rabbin came twenty-eight versts, on purpose, as he said, to have some conversation with me, and staid three hours with me, and at parting, he requested me to give him a New Testament and some tracts, which I gladly did; after which, he took an affectionate farewell of me. One of the richest Jews in town invited me to his house, and I found there several rabbins

assembled. The first words which they uttered, were blasphemies against our Holy Saviour; and like many Jews in other places where I had been, they said, the prophets do not speak of any Messiah at all for the Gentiles; or that the Messiah should die for the sins of the people. Messiah the prince, who was to be cut off after the sixty-two weeks, they say, means king Agrippa, who according to the Jewish traditions, was slain by the Romans. Isaiah in his liiid chapter, they say, is speaking of the sufferings of Israel, who are God's righteous people: and in this manner they expounded all other prophecies. Seeing that my arguments availed nothing, and that they could only mock and laugh, I left the room, telling them, that they had not made me a liar, but that they are making God a liar by their explanations of his holy word; I should, therefore, leave the cause to him to decide, who will one day convince them in an awful manner *that he is true*; but that those Jews who keep such principles, are liars, and deceiving themselves to the destruction of their own souls. On the 10th, in the morning, I left this place, having distributed eight Testaments and two hundred tracts; and arrived the 13th, towards evening, at Bialistock. I was much grieved to find even here no New Testaments, but only a few hundred tracts, which were sent me from St. Petersburg. In this nice town, there live about 6000 Jews: a good many of them came and sent to me, to get New Testaments and tracts, and on seeing I could not supply them with New Testaments, they were offended, and would not even speak to me. I had only three

Testaments in my possession, which I intended to give only on some particular case. But a good many took tracts. One very respectable and learned Jew, who had received tracts, came to see me, and we discussed about the truths they contain for nearly three hours. He was well versed in the Talmud, and knew all the explanations the rabbins have given on those various scripture texts; but confessed at last, *it would be well* if my manner of expounding the scriptures were true. I reminded him on what David did, when he wanted to understand the word of God; he prayed, *Open thou mine eyes that I may behold wonders out of thy law: lead me for thy truth's sake, into the way everlasting*: and admonished him to follow the example of David, then he would also, like him, be led *into the way of life*. At his request, I gave him a New Testament, which he said he would willingly peruse. A very rich Jew from *Bielsk* visited me. I had much conversation with him about our most holy religion. He expressed a wish, that many may embrace this religion, then he would also join them; but, said he, I do not wish to be the first. I tried to convince him, that he ought not delay in making a public profession of Christ, if he indeed had experienced in his heart that he is the Messiah sent of God for the redemption of fallen men, because then he must also know that every individual for himself, stands in need of this salvation. He desired me to give him a New Testament, which he said he would diligently read with another respectable Jew in *Bielsk*, who is of the same opinion with him, to whom he would also relate our conversation. With

my landlord and his family, who is the richest Jew in the town, I had several conversations; but they wished not to utter their thoughts freely: the wife told me, they will not depart from the religion which their fathers have believed, and they know from the Talmud, that all Jews will have eternal life, therefore, they need no better way.* All my endeavours to prove to them the danger of resting their hopes of eternity upon such false foundations, which are contrary to the word of God, had no effect. Begging me, however, to give them a New Testament, and promising to read it carefully, I gave them the last I had. In the whole I have distributed here two hundred tracts and three New Testaments.

On the 23d, I departed for *Grodno*. In the town of *Cokolka*, I stopped a few hours at an inn, where several Jews were met together. I endeavoured to improve this short time to the best advantage, and beside some religious conversation in which they were willing to engage, I distributed also a good many tracts, which they thankfully received. Some requested me to give them New Testaments, but this their wish I was unable to gratify, having not a copy in my possession. In *Grodno*, I got two parcels containing thirty New Testaments and about four hundred tracts. In

* The Mishna begins with the following sentence, "The whole of Israel have part in eternal life," as it is written, "Thy people are all righteous; they shall for ever possess the land or earth; they are the branch of my planting, whom I have formed for my glory." Now, as the rabbins apply this without exception, to the Jewish nation, they think all Jews will have eternal life, however wicked they may be.

Grodno live about 12,000 Jews, of whom great numbers came to my lodging, and besides them, I was also visited by Jews from nearly thirty different towns in Poland, who all wished to have books: my thirty Testaments and 600 tracts were gone in a few days. Those Jews in the provinces, promised not only to read the books themselves, but to circulate the reading of them as far as possible. Astonishing, indeed, that the enemies of the Gospel, should themselves become the harbingers of these glorious tidings to their own brethren. Blessed be the God of Israel, who alone doeth wonders. May he in mercy be pleased to make these means subservient to the conversion of many thousand souls from among the lost sheep of the house of Israel. Upon some of the more decent Jews here, the reading of these books and our conversation, seems to have made a deep impression, and I trust, that about six persons are become serious inquirers after the truth as it is in Christ Jesus.

On the second of January, 1819, in the morning, when my rooms were full of Jews, two Jewish schoolmasters sent me a few lines, in which they had noted down a few queries, which they wished I should answer them in writing. I sent them word, that I had no time to write, but if they would come to me, I hope to give them a satisfactory answer. About twelve o'clock they came, and had some more Jews with them. The first question was; "that at the coming of the Messiah there should be a general peace over the whole earth, and that the lion should eat grass like a cow, and so on;—the second was, a different explanation of

the passage; "The sceptre shall not depart from Judah," and so on; which the rabbins have transcribed thus; "The sceptre shall not depart from Judah, nor a lawgiver from between his feet (עַד) for ever, because Shiloh the Messiah shall come, and to him shall the nations gather; but before his coming, it may depart; and they wanted to maintain, that the sceptre had departed from Judah before the coming of Christ, even from the time they were led captive to Babylon. The third was, that God has promised by Malachi: "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the fathers unto the children," &c.—Now concluded they, as these things have not happened, Christ cannot be the Messiah; The first question I refuted nearly in the same way as a similar one put to me by some Jews at Sklov. Respecting the second, I proved to them, that the word *shebet* taken either as a *sceptre* or *tribe*, has never completely been taken from Judah till the coming of Shiloh; but before, they had always retained their distinction as a separated tribe. I shewed them farther, that the word עַד, which they render for ever, is never by itself used in scripture in that sense, except when joined to the following words, as אֲבִי-עַד, Eternal Father, or הָרְרֵי-עַד, eternal mountains, or when joined to עוֹלָמִי, everlasting; otherwise it stands always in connexion with הַנָּהָר the river, הָעֶרֶב the evening, אֲשֶׁר or כִּי and signifies till, on, until.—Now until the

coming of Christ, Judah remained a tribe for itself, had even their own kings and rulers, had the sanhedrin as a lawgiver; but a few years after the crucifixion of Jesus, Jerusalem was taken, and together with the temple destroyed; now all civil and spiritual power ceased, Judah is now dispersed throughout the world, and has been almost 1800 years without a sceptre and without a lawgiver, whilst the Gentiles, according to the prophecy of Jacob, have gathered unto the Shiloh, the Messiah, viz. Christ, and have experienced his rich blessings. In reply to the third question, I asked them in return, if they really believe, that the prophet here intended *Elijah the Tishbite*? and that he was to come in person before the great and dreadful day of the Lord? If they believe this, I asked them, how they could apply these passages, where it is said: "Israel shall return and seek the Lord their God, and *David their king*;" or when God says: *And my servant David shall be king over them*," to belong to king Messiah son of David? If the appellation, "*David my servant*," or "*David their king*," do not really mean "*King David, son of Jesse*," but signify, "*Messiah son of David*," even so here, *Elijah the prophet*, does not mean literally, *Elijah the Tishbite*; but one who would appear in the spirit and in the strength of Elijah, and accomplish that, what Elijah was to do. This being also the opinion of some of the Jewish commentators; I told them, we Christians do not hesitate to explain this passage fulfilled in *John the Baptist*, of whom it was foretold by the Angel Gabriel to Zecharias: "And he shall go

before him in the spirit and power of Elias to turn the hearts of the fathers to the children;" although he was not, *Elijah the Tishbite* in person, as well as *the Messiah Son of David*, is not to be David son of Jesse, who is dead and buried until this day. By him this prophecy is also farther accomplished, because it is recorded of him, "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Thousands of Jews were therefore by him led back to God, and thus the prophecy has been fulfilled. I asked them farther, how they could imagine, the prophet meant Elijah the Tishbite in person, when according to the opinion of the rabbins, after the coming of Elijah, the Jews will be gathered and brought back to their country, and that all nations shall then serve their Messiah, and the curse will then be removed from the nations, and eternal peace reign on earth, and so on; but the prophet adds here, after he had foretold the coming of Elijah and what he was to do: "*Lest I come and smite THE LAND with a curse*." (In English it stands "*THE EARTH*," but the proper signification of the Hebrew word *הָאָרֶץ*, means "*THE LAND*," the letter *ה* signifying a known land. The prophet is speaking to the Jews of their own land, which was to be cursed.) Now as this is contradicting the opinions of the rabbins; it is a clear proof that their explanations of the word of God are false. But according to the New Testament even this clause has been fulfilled; because after the greater part of the Jewish nation *had rejected both*

JOHN THE BAPTIST who came *in the spirit and power of Elijah*, and EVEN CHRIST THE TRUE MESSIAH who was the son of David; THEIR LAND has been DESTROYED and SMITTEN OF GOD WITH 'A CURSE, which is still hovering over *the Jews* and THEIR LAND, until they shall return and seek the Lord their God and David their God, and follow the advice of John: "Repent of your sins, and be ye baptized, both with water, the Holy Spirit, and with fire from on high; then THE CURSE will be removed from both THE JEWS and THE LAND. This explanation came quite unexpected to them; and the schoolmasters with the rest of the Jews went away, without making any remark. I trust that the good Shepherd of souls will pour out his Spirit on them, and enable them to ponder these truths in their hearts, and incline them to return with tears of remorse, that *He* may have mercy upon them. Many Jews visited me afterwards, telling me that the truth contained in the New Testament, and the religion which it reveals, will by no means lead the Jews away from the God of their fathers, as the rabbins falsely suppose, but that it much more tends to awaken the heart to love and to serve God. I rejoiced, indeed, to hear such a confession, and encouraged them to continue in the way they had began, and to pray God for more light, and for his Spirit to lead them into all truth, as it is in Christ.

On the seventh of January, I left Grodno for *Wilna*, where I safely arrived the 9th in the afternoon. Having no books to distribute, I could not stop in any of the places through which I passed, but in *Wilna* I had two

parcels of forty-four New Testaments and about 600 tracts. The master of Police told me, there live about 45,000 Jews in this place. The first eight days I had been here my rooms were crowded with Jews from morning to evening, and I had all this time to combat their prejudices and objections, till I was almost over fatigued: yea, if the Lord had not strengthened me, it would have been too much for me, both for my bodily strength and mental capacity; but the love of Christ constraining me, this imparted strength to my outward frame; and with respect to my mental capacity, I relied upon the promise of *Him*, who is the YEA, AND THE AMEN; and who has said, "*take no words with you; it shall be given you at that hour what you shall speak.*" Blessed be his name, his faithfulness faileth not; this I have richly experienced at *Wilna*. I had the pleasure to behold, that many of them acknowledged the possibility of my being in the right. One young man made a remark against the genealogy by Matthew; where this evangelist has left out the names of three kings in his eighth verse; because *Joram* begat *Achazias*, he begat *Joas*, *Joas* begat *Amazias*, and this *Amazias* first begat *Ozias*. He said this was done out of ignorance of the word of God. I told him, I believe the reason was, "because these men were the descendants of the wicked and ungodly *ATHALIA*, who descended from the house of *Ahab*, which according to 1 Kings xxi. 21, were cursed of God; who had spoken by his servant *Moses* *that he will visit the sins of the Fathers unto the third and fourth generations,*" and therefore they became un-

worthy of being numbered among the names of the pedigree of the Messiah. Another young Jew said, that according to the Talmud, the prophecy in Isaiah vii. 14. and ix. 6, 7. speaks of the child which the prophetess bore, according to chapter viii. 3, other opinions are, that the prophet is speaking of Hezekiah, under whom the people were delivered out of the hand of the king of Assyria. I shewed them how false these opinions were: first, it could not be applied to the child of the prophetess; because she was not a virgin, and her child was not born in a miraculous, but in a natural way; therefore it could not be given for a sign from heaven. Secondly, it could have no reference to Hezekiah, because this sign was first to be given, and the child to be born, but Hezekiah was long since born, when this promise was made, which I proved to them from the second book of Kings xviii. 2. where it is said, that Hezekiah was twenty-five years old, when he began to reign; and in the sixteenth chapter of the same book it is related, that his father *Ahaz* was twenty years old when he began to reign, and sixteen years he only reigned, he was therefore only thirty-six years old, when he died, consequently must his son Hezekiah have been born nine years before his father Ahaz ascended the throne, and this prophecy and promise was given long after Ahaz had been king, and could therefore not relate to him, as to a child who was to be born, and as a son that was to be given. Besides this, Hezekiah could not be called *Prince of Peace*, because in his days, there was very little peace; the king of Assyria had taken all the fenced

cities of Judah, and Hezekiah was obliged to cut off the gold from the doors of the temple of the Lord, and all the silver that was found in the house of the Lord, and in the treasures of the king's house, and send it to the king of Assyria, saying, I have offended, return from me; that which thou puttest on me, I will bear; therefore the appellations: "*the government shall be upon his shoulder; his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace: of the increase of his government and peace there shall be no end,*" and so on, could never be applied to him, nor to any mortal, except to our "*IMMANUEL*," who was born of a spotless virgin, and unites in himself the nature of God and man, and is therefore "*God with us*," indeed, and of a truth. Those Jews present, acknowledged, that it could not belong to Hezekiah, and that the rabbins have been mistaken in explaining it so. Many very respectable and clever young Jews confessed to me in this town, that I was in the right in *MANY POINTS*, and therefore they shall consider what I have said more earnestly, and begin to search the scripture more closely, and if they can get convinced of the truth, as I have stated it to them, they will not sitate to embrace it. *Many fine young men, came and stated to me, that they are convinced from the reading of the New Testament, that Christ is the true Messiah, and that they are inclined to embrace Christianity.* Time will shew, if all these men, who expressed their conviction of heart, belong to *way-side hearers*, or to the *stony places*, or *thorny ground*, or to the *good*

prepared ground! May the Lord in mercy make them to be of the latter, that they may produce, some thirty, some sixty, and some an hundredfold, fruit to the praise and the glory of his holy name.

Having distributed all my Tracts and Testaments, and receiving now very scarce visits from the Jews, I left Wilna the twenty-third in the morning, and arrived at *Mitau* on the 26th early, a town where about 6000 Jews live. Through every little town I passed, many Jews met me at the post station, wishing to have *books*, and when they saw I could give them none, they went away very much displeased, and would even not speak to me! To my great grief, there were *only sent me* about 500 German Tracts, but neither any New Testaments, nor Hebrew and Jewish German Tracts; and the Jews came in great numbers to my lodging, wishing to have New Testaments and Tracts; and when they saw they could get none; they asked me in an angry tone; *for what purpose I had come to Mitau; if I could give them no books?* Some even offered to contribute a little to the printing of them, if I would let them be printed at Mitau, that they might get them! To as many as could read German, I distributed about 400 Tracts. At the request of the Jews and several respectable German Gentlemen, I resolved to address as many of the Jews in a regular discourse, as would meet in my two large rooms. On Sunday morning about 11 o'clock, more than 100 decent Jews and nearly as many respectable Christians met in my rooms; and I preached to the Jews chiefly about the wrong notions they entertained of the Messiah, and the evil conse-

quences this has had upon their nation now for nearly 1800 years, and shewed them from the Prophets, what a Messiah they have predicted, and also how all these their predictions, figures and types, have been fulfilled in Christ; and that he therefore is the true Messiah, who was to appear, and that the Jews for this reason are deceiving themselves by expecting another; and that they only through faith in him, could again be reinstated into the favour of God and receive the pardon from all their sins through his atoning sacrifice. "They paid the greatest attention to what I said, and some went away thankful for this my address! Some of them visited me afterwards, telling me, that I had been the means of opening their eyes, and that they shall follow my direction to pray to God to lead them into the truth; and if *He* hear their prayer, they would become the disciples of Christ. I trust the Lord will give evidence to my weak endeavours, by his Spirit, and cause many of these erring sheep to hearken to the voice of the good Shepherd, who gave his life a ransom for them also! O! that Sion would prosper! and the Redeemer come and turn away ungodliness from Jacob!

On the 4th of February, I left Mitau for Riga. In this town very few Jews live, but many come here on business. Some Christian friends who had spoken to several of them, told me, that they had answered them; they did not care about these things; nor do they wish to have books from me. I tried to speak to a few, but found that they neither believe Moses nor the prophets, or any revealed religion! Some pious Christians who meet together every night for prayer, invited me

to their meeting, and I expounded every night some portions of the Old and New Testaments for them, and we concluded with prayer and an hymn ; which I trust the Lord has blessed to many souls. I was visited daily by numbers of Christians, begging me to tell them the way to salvation ! Several of them were such ; who had lived a debauched life, and were by my weak instrumentality roused to consideration at the prayer meetings, which these last two evenings were so well attended and crowded, that the people could hardly find room in the apartment. A Catholic native of Italy came to thank me with tears, for having been the means of shewing him the only and the *right* way to salvation ! He together with two Swiss and some Germans, said, they would thank our dear Saviour throughout all eternity, for having in his Providence brought me to Riga ; they could hardly utter their feelings for tears ! Monday night the 11th there came even four Jews to the meeting, and appeared to be much impressed with the sight of so many Christians, met together for such a purpose, and with the spirit of devotion and love, that seemed to reign among these Christians ! They kneeled down with us at prayer, and I trust they will carry a favourable opinion home in their breasts, respecting Christ and his people. Had *my means* allowed me to stay longer in Riga, great number of Jews would have attended these meetings ; which would certainly have been a fine opportunity to reconcile their hearts, with the truth of Christianity : But then our thoughts are not the Lord's thoughts, nor are our ways his ways ; he will carry on his own work in the

manner he pleases, and then it will prosper best ! On the 11th in the morning, I departed from Riga, and by the preserving care of God, I arrived here in Petersburg safely on the 15th of February, and found my dear partner and Christian friends in good health, for which the name of the Lord be for ever praised !

I have now given you a short extract of my Journal, from which you, and our Christian friends in England, will be able to form some idea of the success which may be expected from the exertions of Christians among the Polish Jews, if they only will employ SCRIPTURAL MEANS "UNCONNECTED" with ANY POLITICAL VIEWS and TEMPORAL ADVANTAGES. The only method ought to be, *to send out Missionaries among them, to preach and to disseminate the written word of the New Testament, and suitable Tracts, in the Jewish German dialect of the Polish Jews ;* which differs very much from that of the German Jews, and then leave the issue unto the Lord. Pray have the goodness to request your respectable Committee in my name to make me a present of the following books ; The Jewish Expositor for 1817, 1818, and so on, Clowes' Sermons on the Children of Israel ; Collier's Essay on the Jewish History of the Old and New Testaments, 4 vols. 8vo. Ewing's Essays, addressed to the Jews, 2 vols. Faber's view of the Prophecies relative to the Jews, 2 vols. Gregoire's Essay on the reformation of the Jews. Levi's Discourse to the Jews. Mordecai's Apology for embracing Christianity, 2 vols. and Josephus's works, revised by Smith, 2 vols. 4to. Your Committee will shew me a great favour with these books,

and with any other they may be able to furnish me, which could give me information, and assist me in my future labours among the Jews. I should like to have these books before winter. My Christian regard and affection to Rev. Dr. Steinkopff, Rev. Mr. Hawtrey, Rev. Mr. Lewis Way, and the other respectable members of your Committee.

May the God of Jacob be with you, and bless you, may he lift upon you, the light of his countenance; and may he keep you, and preserve you unto his heavenly kingdom, is the prayer of,

Your affectionate Brother in the Lord,

JOHN C. MORITZ.

BAPTISM OF A LEARNED JEW AT BERLIN, AND HIS SUBSEQUENT ARRIVAL IN ENGLAND.

Amongst the many Jewish students at the University of Berlin with whom Mr. Way conversed during his stay in that city, was one of the name of Reich, who had distinguished himself there by his literary attainments. Finding him one day studying with deep attention Bishop Horsley's edition of Sir Isaac Newton's works, and perceiving that he had a mind eagerly engaged in the search of truth, Mr. Way reminded him, that both the editor and the author of the work before him were firm believers in the truth of Christianity, and putting a Hebrew Testament into his hands, told him, he would never discover what he sought for until with prayerful and impartial attention he looked for it in that book.

The remark sunk deep into his mind, and after Mr. Way's departure he seriously perused the Hebrew New Testament. Being convinced, under the divine blessing, of the truth of its contents, he some

months afterwards made known the change that had taken place in his mind, on this momentous subject, to some of the friends of the cause at Berlin. He became gradually more and more established in the truth, until at length he resolved to give up his professional pursuit, which was that of physic, and to devote himself to the ministry, as a Missionary to his brethren. The following extract of a letter from the Honourable George Rose, one of the Vice-Presidents of our Society, resident at Berlin, gives an account of the public baptism of Mr. Reich and his family, at the Dome church in that city. We have the satisfaction of adding, that he has since arrived in this country, in order to pursue his studies under the auspices of our Society.

Berlin, July 20, 1819.

My dear Sir,

MR. REICH, his wife, her sister, and his two children, were publicly baptized in the Dome church here, on the 2d instant. Many persons foreign to the transaction were present; and the Rev. Mr. Theumin, the most eloquent preacher in this place, the instructor of these converts, preached here, for the first time, I apprehend that the attempt has been made with truth, fervour, ability, and discretion, on the duty of endeavouring to bring the Israelites into the fold of Christ, enforcing powerfully the obligation on our part by such topics, as, though wholly familiar to you, are new here, and obviating the objections. Madame Bischoffwerder, John Nicollorius, (a counsellor of state, and at the head of the office of Baron Altenstein, who has the administration of public worship and education) Mrs. Rose, myself, and other persons of my family, were among the sponsors. The circum-

stances attending this baptism are calculated to make it a good beginning of a systematic endeavour here, to aid in the cause of the conversion of the Jews. Mr. Theu-

min is gone for a few weeks into the country; I hope, on his return, something may be done.

To Rev. C. S. Hawtrey.

The following is an account of the collections made by Messrs. Simeon and Marsh during their late journey, part of which were paid into the neighbouring Auxiliary Societies or Associations, and the remainder have been remitted to the Treasurer of the Society, and already acknowledged.

		Collections about		
Sunday,	May 9th,	Rev. Wm. Marsh preached at Marketfield	5	0 0
		Do. Afternoon..... at Rathy	10	17 0
		Do. Evening .. at St. Mary's, Leicester	21	0 0
Monday,	10th,	Do. at Thurlaston ..	7	7 0
Tuesday,	11th,	Meeting at Leicester, no collection		
		Rev. C. Simeon preached in the Evening	33	1 0
Wednesday,	12th,	Do..... at Lutterworth	11	0 6
		Rev. W. Marsh..... at Stoncy Stanton	5	3 0
Thursday,	13th,	Do..... at Derby	33	0 0
Friday,	14th,	Meeting at Derby	8	1 0
Sunday,	16th,	Rev. W. Marsh preached at St. Mary's,		
		Hull	17	1 10
		Do. at St. John's, Do.	32	8 0
		Rev. C. Simeon preached at Holy Trinity	29	6 5
Monday,	17th,	Meeting at Hull, for further information,		
		no collection.		
Wednesday,	19th,	Rev. C. Simeon preached at Berwick ..	15	1 9
Saturday,	22d,	Rev. C. Simeon preached at St. Paul's,		
		Edinburgh.....	26	0 0
Sunday,	23d,	Do. again at St. Paul's, no collection		
		Rev. W. Marsh preached at St. Peter's		
		and twice at St. Paul's, no collection		
Monday,	24th,	Meeting at Edinburgh	94	16 6
Tuesday,	25th,	Rev. C. Simeon preached at Glasgow ..	26	4 9
		Evening, Rev. W. Marsh do. at Paisley	20	0 0
Wednesday,	26th,	Meeting at Glasgow	14	2 0
		Rev. W. Marsh preached at Episcopal		
		Chapel, Glasgow.....	8	5 0
Thursday,	27th,	Rev. W. Marsh preached to children, at		
		Lanark.		
Sunday,	30th,	Rev. C. Simeon preached at St. Cuthbert's		
		Carlisle	12	6 0
		Rev. W. Marsh, Afternoon, at Do.		
		no collection.		
		Do. Evening, at St. Mary's, no col-		
		lection.		
Monday,	31st,	Meeting at Carlisle for further information	8	0 8
Wednesday, June	2d,	Rev. C. Simeon preached at Tunstal....	12	12 0
Thursday,	3d,	Meeting at Lancaster.....	3	0 0
		Several New Subscribers	12	12 0
		Rev. C. Simeon preached at Preston....	21	0 9
Friday,	4th,	Meeting at Preston.....	6	1 0
Sunday,	6th,	Rev. C. Simeon preached at at. Andrew's,		
		Liverpool	47	12 0

Sunday,	June 6th,	Rev. W. Marsh preached at Prescott....	15	5	3
		Do. at St. Andrew's, Liverpool	32	8	0
Tuesday,	8th,	Do. Do. no collection.			
		Rev. C. Simeon, Evening, to the Jews, at St. Matthew's, Liverpool.....	20	0	0
Wednesday,	9th,	Rev. W. Marsh preached at Edge hill Chapel	12	12	0
		Rev. C. Simeon, Evening, at St. Mark's, Liverpool	41	16	0
Thursday,	10th,	Meeting at Liverpool.....			
Saturday,	12th,	Rev. C. Simeon, Evening, at St. James's, Manchester, to the Jews, no collection.			
Sunday,	13th,	Rev. C. Simeon preached at St. James's	42	0	0
		Rev. W. Marsh at St. Luke's	11	16	0
		Do. at St. Stephen's			
		Do. at St. Clement's	27	0	0
Monday,	14th,	Meeting at Manchester.....			
Tuesday,	15th,	Rev. C. Simeon preached at Ashbourne	21	0	0
		Rev. W. Marsh, at Matlock	25	4	6

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

Anonymous. August 15,	100	0	0
Ditto, from Dublin	2	2	0
Dickenson, Rev. J. H. Cuddleston, near Chester, collected by him	1	3	0
Drummond, J. Esq. by Mr. Proctor, Fleet street.....	1	0	0
Gates, Mrs. Spalding, Lincolnshire	2	0	0
Harrington, J. F. Esq. Chalfout, St. Peter's, near Uxbridge....	10	10	0
Norfolk and Norwich Society, by Rev. H. Girdlestone	175	0	0

FOR HEBREW TESTAMENT FUND.

Creasy, Miss, by Rev. Basil Woodd	0	11	0
Gurney, Miss P. Norwich.....	1	0	0
T. B.	0	5	0
Young, Miss, by Rev. Basil Woodd	1	0	0
Bentineck Chapel, collected after a Sermon by Rev. Chas. Wilks	3	12	2
Leith Society, by Rev. Walter Fogo Ireland, D. D.	50	0	0

BUILDING FUND FOR SCHOOLS.

A Friend,	by Rev. C. S. Hawtrey	4	0	0
A Rev. Friend		0	10	0
Collection after a Sermon by Rev. C. S. Hawtrey, at Bentineck Chapel		19	0	0
Dividend on £650 Navy, 5 per cent.		16	5	0
G. S. M. for Female School, by Mr. Cockle		5	0	0
Haygarth, Miss	Ann. Sub.	1	1	0
Mortlock, Miss,	by Rev. Basil Woodd	0	10	6
Part of a fine		0	10	0
Episcopal Jews' Chapel Ladies' Penny Society	33 15 7			
Gibbard, Mrs.	by Mrs. Genery	1	0	0
Goodhart, Mrs.	Don.	10	10	0
Herbert, Mrs. Glanafron		1	1	0
Way, Mrs.	Ann. Sub.	2	0	0

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From the Boxes at the doors of the Episcopal Jews' Chapel 2 13 6

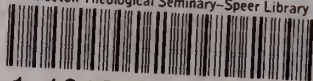
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